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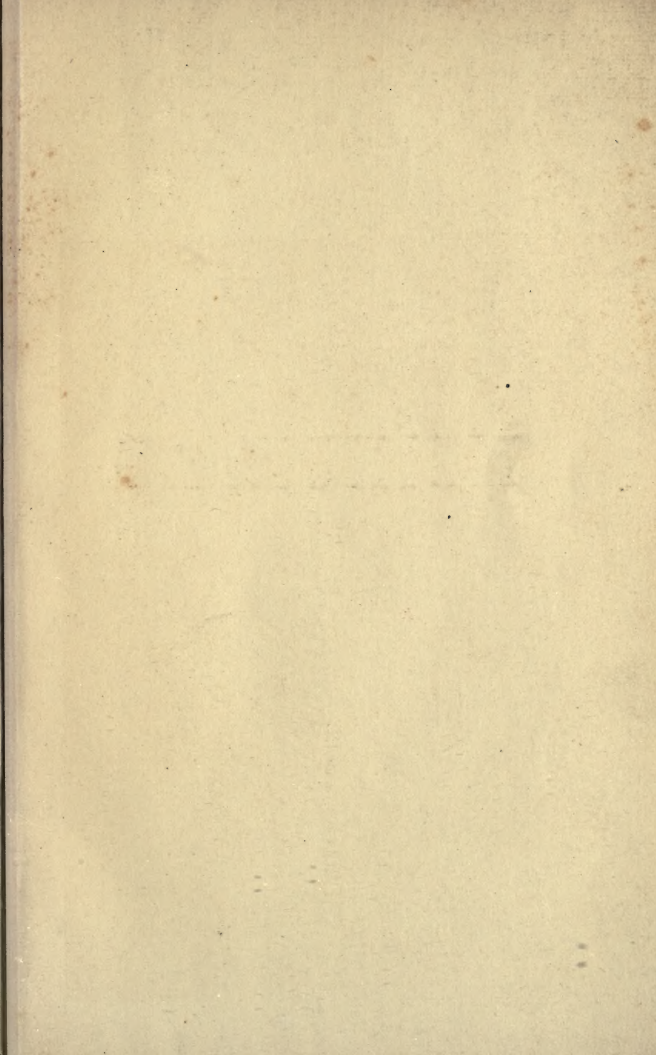
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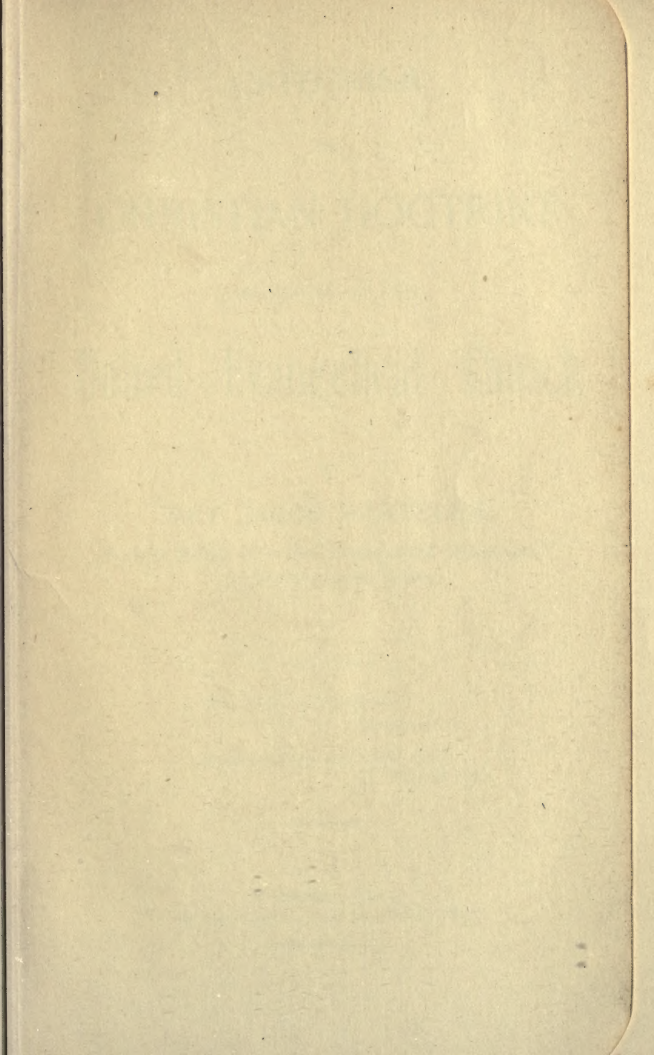
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CATECHISM
OF
CHRISTIAN DOCTRINE
AS TAUGHT IN THE
United Evangelical Church

BY
REV. JACOB HARTZLER,
Former Editor of "The Evangelical Messenger"
and Missionary in Japan.

What saith the Scripture ?

Romans 4 : 3.

Hold the pattern of sound words.

II. Timothy 1 : 13.

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PREFACE.

This Catechism of Christian Doctrine, designed for old and young, is the Catechism of the United Evangelical Church. It was prepared by order of the General Conference of 1898. The committee, charged with the work was composed of "the editors of *The Evangelical* (Rev. H. B. Hartzler, D. D.,) and *Die Evangelische Zeitschrift* (Rev. C. Newton Dubs) and Rev. J. Hartzler and Rev. J. D. Woodring." After the appointment of Rev. C. Newton Dubs as missionary to China, his editorial successor, Bishop R. Dubs, D. D., LL.D., took his place on the committee.

The Catechism contains the fundamental doctrines of the United Evangelical Church as based upon the Word of God. The indoctrination contemplated by the use of this work is designed to lead sinners to Christ, and to prepare believers for the service of God on earth, and for heaven.

PREFACE.

In preparing this Catechism, the author got help from many sources, and, therefore, lays no claim to originality. The value of the work lies in its helpfulness as a guide to "the salvation which is in Christ Jesus with eternal glory" (II. Tim. 2 : 10).

May the blessing of the Triune God, Father, Son, and Holy Spirit, attend the ministry of this little book, as it is sent forth into the homes and congregations of the United Evangelical Church, so that multitudes of learners may thereby be led "unto the knowledge of the truth" and "the obedience of faith," into that fellowship which is "with the Father and with his Son Jesus Christ," our Lord, "in whom are hid all the treasures of wisdom and knowledge."

J. HARTZLER.

Alberton, Md., May 2, 1901.

SUGGESTIONS FOR TEACHERS AND LEARNERS.

This Catechism is designed for teaching, as well as for learning. Much is therefore left for the teacher to do, by way of addition, suggestion, explanation and application. While the outline of doctrine is presented with sufficient precision, fullness and clearness to lay a good foundation in the understanding and memory of the learner, yet it will be necessary for the instructor to simplify, and apply the truth, especially in the case of the children.

The writer's aim has been to state, in the answers to the questions, as clearly and briefly as possible, the principal doctrines of the Word of God, and in all cases to present the Scripture authority and proof. Both the answers to the questions and as many of the cited proof texts as possible should be memorized by the learner. The laying up of God's Word in the heart is of first importance. In order to accomplish this to the best purpose, the teacher should spare no pains to make the Word intelligible to the learner, so that he may hold

the truth with the double grip of the understanding and the memory. Special attention is called to the abundance, richness and variety of Scripture pertaining to experimental and practical religion, so arranged as to bear most forcefully upon the understanding, the memory, and the life. Due advantage should be taken of this provision in the Catechism by the instructor.

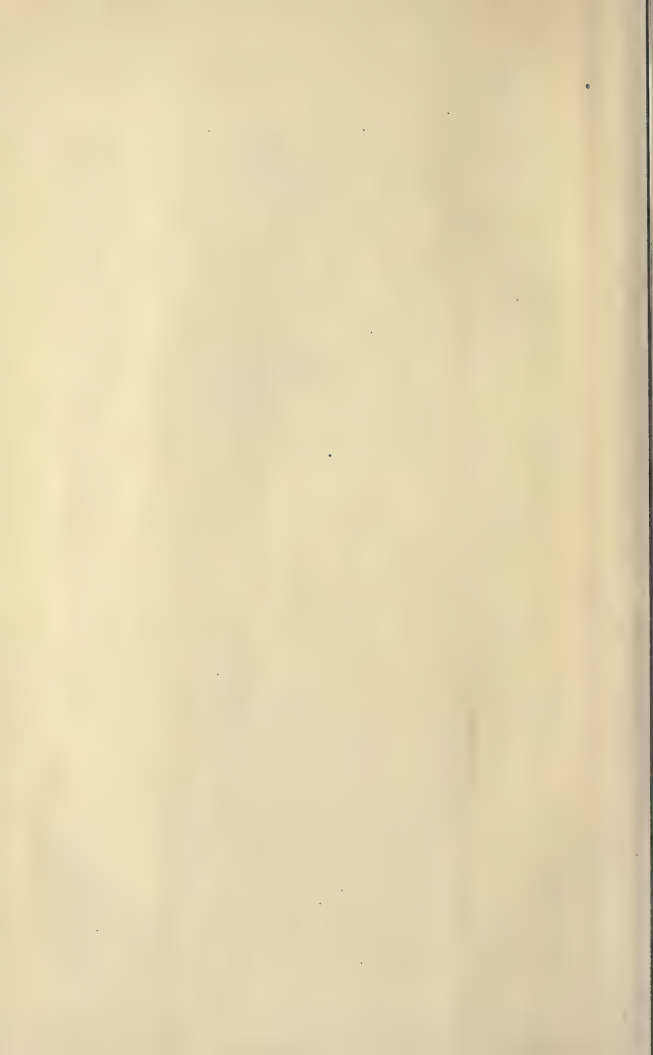
The answers to the questions have in nearly all cases been so framed, that the learner will have a complete form of statement to lay up in the memory, which will be intelligible even apart from the questions which lead to them. This feature will be appreciated by the experienced teacher.

At first sight it may appear that the Catechism is adapted only for youths and adults. It is true that it is designed to meet the requirements of this class of learners. But it will be found that there is also much provision in it for the little ones, and the judicious teacher will not be at a loss to give them their portion in due season.

The questions have been numbered consecutively throughout the entire book, in order to facilitate ready reference on the part of both instructor and student in the assignment of lessons and in recitations.

This Catechism will serve its purpose only as it is properly used. Pastors, teachers,

and parents should give all diligence to promote its interested, intelligent, profitable study. To lead the children and youth to a knowledge of the mind and will of God and to an acceptance thereof in the obedience of faith, is a work that angels might well covet to do. But it is not easy work. The highest success can be attained only by those who are willing to pay the price of diligent, earnest, devoted, persevering effort. They can not fail. God will work with them and bless their labors of love, and great shall be their reward.



INTRODUCTORY.

About the Bible.

1. In what book does God speak to us?

God speaks to us in the Bible.

2. What does the word "Bible" mean?

The word "Bible" means the book.

3. Why do we call the Bible the book?

We call the Bible the book because it is God's own book, the best of all books, a record of his ways with man.

4. What is another name for the Bible?

Sometimes the Bible is called the Scriptures, that is, "the writings," because they are the most important of all writings.

5. Mention a third name for the Bible.

A third name for the Bible is the Word of God.

6. What is the whole number of books in the Bible, and what are its two great divisions?

The Bible contains sixty-six books, which are divided into the Old Testament and the New Testament.

7. Give the number and the names of the books of the Old Testament.

The Old Testament contains thirty-nine books, as follows : Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

8. Give the number and the names of the books of the New Testament.

The New Testament contains twenty-seven books, as follows : Matthew, Mark, Luke, John, The Acts, Epistle to the Romans, I. Corinthians, II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy, Titus, Philemon, Hebrews, Epistle of James, I. Peter, II. Peter, I. John, II. John, III. John, Jude, Revelation.

9. Who wrote the Bible ?

Holy men of old wrote the Bible.

10. Who taught them what to write ?

God taught them what to write.

11. Quote II. Peter 1: 20. 21 :

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake *as they were* moved by the Holy Ghost.

See also Heb. 1: 1. 2 and II. Tim. 3: 16, 17.

12. How are the two Testaments related to each other?

The same plan of salvation is contained in the Old and the New Testaments ; but the Old is the preparation for the New, and the New is the fulfillment of the Old.

13. Quote words of Scripture that show the connection between the two Testaments.

(1) Luke 24: 44—These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

(2) Matt. 5: 17, 18—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(3) John 5: 39—Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.

(4) Heb. 1: 1, 2—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son.

(5) I. Cor. 15: 3—Christ died for our sins, according to the scriptures.

14. To whom is the work of revelation ascribed in the New Testament?

In the New Testament the work of revelation is generally ascribed to our Lord Jesus Christ.

15. Quote some passages of Scripture referring to Christ as the Revealer of the will of God.

(1) John 3:34—For he whom God hath sent speaketh the words of God.

(2) John 7:16—My doctrine is not mine, but his that sent me.

16. Quote what Jesus said to his apostles, when giving them the promise of the Spirit of truth.

John 16:13—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

17. Also repeat what Paul says as to whence the Gospel came.

Gal. 1:11, 12—But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

18. For what purpose was the Bible given?

The Bible was given for the purpose of making us wise towards the attainment of salvation.

19. Quote some passages from the Bible to show what it can do.

(1) Ps. 119:130—The entrance of thy words giveth light; it giveth understanding unto the simple.

(2) Ps. 119:105—Thy word *is* a lamp unto my feet, and a light unto my path.

(3) II. Tim. 3:15—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

(4) II. Tim. 3:16, 17—All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works.

(5) Rom. 15: 4—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

(6) I Peter 1: 23—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

(7) Heb. 4: 12—For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

(8) Joshua 1: 8—This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

(9) Ps. 73: 24 —Thou shalt guide me with thy counsel, and afterward receive me to glory.

CHAPTER I.

The Existence and Attributes of God.

20. Who made you?

God made me.

(1) Isa. 45:12—I have made the earth and created man upon it.

(2) Ps. 119:73—Thy hands have made me and fashioned me.

(3) Job 33:4—The Spirit of God hath made me, and the breath of the Almighty hath given me life.

21. What is God?

(1) John 4:24—God is a Spirit.

(2) I. John 1:5—God is light.

(3) I. John 4:8—God is love.

22. Why does the Bible so often speak of God as “the living God”?

Because he is a Being who thinks, feels, wills, and acts.

23. Whence do we know the existence of God?

We know the existence of God from the works of creation, the history of the world, the conscience of man, and the Bible.

24. Quote Scripture in proof of this.

(1) Ps. 19:1—The heavens declare the glory of God; and the firmament sheweth his handywork.

(2) Rom. 1:19, 20—Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood

by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse.

(3) Acts 14:17—Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

(4) Rom. 2:15—Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

(5) I. Peter 1:19—We have also a more sure word of prophecy : whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

(6) Heb. 1:1, 2—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(7) John 1:18—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

25. Name the principal attributes of God.

God is eternal, almighty, omnipresent, omniscient, all-wise, good, holy, righteous, merciful, and faithful.

26. Prove from the Scriptures that God is eternal.

(1) Ps. 93:2—Thy throne is established of old: thou art from everlasting.

(2) Rom. 16:26—The everlasting God.

(3) Deut. 33:27—The eternal God.

(4) Isa. 57:15—The high and lofty One, who inhabiteth eternity.

(5) I. Tim. 1:17—Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

27. Prove that God is almighty.

(1) Phil. 3: 21—He is able even to subdue all things unto himself.

(2) Mark 10: 27—With God all things are possible.

(3) Rev. 19: 6—The Lord God omnipotent reigneth.

28. Show that God is everywhere.

(1) I. Kings 8: 27—Behold the heaven and heaven of heavens cannot contain thee.

(2) Jer. 23: 23, 24—*Am* I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

(3) Ps. 139: 7-10—Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold thou *art there*. If I take the wings of the morning, *and* dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.

29. Prove that God knows all things.

(1) Acts 15: 18—Known unto God are all his works from the beginning of the world.

(2) I. John 3: 20—God is greater than our heart, and knoweth all things.

(3) Heb. 4: 13—All things are naked and open unto the eyes of him with whom we have to do.

(4) Gen. 16: 13—Thou God seest me.

(5) Jer. 32: 19—Thine eyes are open upon all the ways of the sons of men.

(6) Prov. 15: 3 (R. V.)—

The eyes of the Lord are in every place,
Keeping watch upon the evil and the good.

30. Prove that God is all-wise.

(1) Rom. 16: 27—To the only wise God, through Jesus Christ, to whom be glory for ever.

(2) Rom. 11: 33 (R. V.)—O the depth of the riches, both of the wisdom and the knowledge of God! how

unsearchable are his judgments, and his ways past tracing out !

31. Prove that God is good.

(1) Nahum 1:7—The Lord *is* good, a strong hold in the day of trouble ; and he knoweth them that trust in him.

(2) Ps. 36:7—How excellent *is* thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

(3) Ps. 34:8—O taste and see that the LORD *is* good : blessed *is* the man *that* trusteth in him.

(4) Matt. 5:45—He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

(5) James 1:17—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

32. Prove that God is holy.

(1) Luke 1:49—Holy is his name.

(2) Hosea 11:9—I am God, and not man : the Holy One in the midst of thee.

(3) Rev. 4:8—Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(4) Rev. 15:4—Who shall not fear thee, O Lord, and glorify thy name ? for *thou* only *art* holy.

(5) I. Peter 1:16 Be ye holy ; for I am holy.

(6) Ps. 5:4 —For thou *art* not a God that hath pleasure in wickedness : neither shall evil dwell with thee.

(7) Heb. 1:13—*Thou art* of purer eyes than to behold evil, and canst not look on iniquity.

33. Prove that God is righteous.

(1) Ps. 145:17—The LORD *is* righteous in all his ways, and holy in all his works.

(2) Ps. 89:14 (R. V.)—
Righteousness and judgment are the foundation of thy throne :

Mercy and truth go before thy face.

34. Prove that God is merciful.

(1) James 5: 11—The Lord is full of pity, and merciful.

(2) Micah 7: 18 He delighteth in mercy.

(3) Ps. 62: 12—Unto thee, O Lord, belongeth mercy.

(4) Ps. 103: 8—The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

(5) II. Chron. 30: 9—The LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

(6) Eph. 2: 4—God, who is rich in mercy.

(7) Ps. 103: 11, 17, 18—For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

35. Show that God is faithful.

(1) I. John 1: 9—If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness

(2) II. Tim. 2: 12, 13 (R. V.)—If we deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

(3) I. Peter 4: 19—Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

36. Can we know God?

Yes, we can know God.

(1) I. John 5: 20—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

(2) John 17: 3—And this is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou hast sent.

37. How can we know God?

We can know God by faith and obedience.

(1) John 7:17—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

(2) I. John 2:3—And hereby we do know that we know him, if we keep his commandments.

(3) Ps. 34:8—O taste and see that the LORD is good: blessed *is* the man *that* trusteth in him.

(4) See also John 8:43 and I. John 1:1-3.

CHAPTER II.

The Trinity in Unity.

38. Does the Bible teach that there is only one God?

Yes, the Bible teaches that there is but one living and true God.

(1) Gal. 3:20—God is one.

(2) I. Cor. 8:4: There is none other God but one.

(3) Eph. 4:6 (R. V.)—One God and Father of all, who is over all, and through all, and in all.

39. What do we understand by the Trinity?

By the Trinity we understand the union of three persons in one Godhead, the Father, the Son, and the Holy Spirit, each the Most High God, with different offices and relations.

40. In what way is this indicated in the New Testament?

The Son and the Holy Spirit, as well as the Father, are frequently spoken of as divine personalities, to each of whom are

ascribed the names, attributes and works of God.

41. What are some Scripture passages which prove the doctrine of the Trinity in Unity?

(1) Matt. 3: 16, 17—And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

(2) John 15: 26—But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

(3) Matt. 28: 19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(4) II. Cor. 13: 14—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all.

42. Of what is the doctrine of the Trinity the ground-work?

The doctrine of the Trinity is the ground-work of the whole Scripture teaching of the reconciliation between God and man.

CHAPTER III.

Creation.

43. What are the first words in the Bible?

Gen. 1: 1—In the beginning God created the heaven and the earth.

44. What is meant by "the beginning"?

The beginning of time and creation.

45. What is meant by 'created'?

By "created" is meant brought into existence what had no existence before.

46. By whom were all things brought into existence?

God brought all things into existence.

Rev. 4: 11 (R. V.)—Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

See also Ps. 33: 6-8; Acts 4: 15.

47. In how many days did God make the world?

In six days.

Exod. 20: 11—For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

48. What did God make the first day?

Light.

Gen. 1: 3-5—And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

49. What did God make the second day?

The firmament.

Gen. 1: 6-8—And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

50. What did God make the third day ?

The sea and the dry land.

Gen. 1: 9, 10—And God said, let the waters under the heaven be gathered together unto one place, and let the dry *land* appear : and it was so. And God called the dry *land* Earth ; and the gathering together of the waters called he Seas : and God saw that *it was* good.

51. What did God cause the land to bring forth ?

Grass, herb, and trees.

Gen. 1: 11-13—And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth : and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind : and God saw that *it was* good. And the evening and the morning were the third day.

52. What did God make on the fourth day ?

The sun, moon, and stars.

Gen 1: 14-19—And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God made two great lights : the greater light to rule the day, and the lesser light to rule the night : *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw that *it was* good. And the evening and the morning were the fourth day.

53. What did God make on the fifth day ?

The fishes of the sea and the fowls of the air.

Gen. 1: 20, 21—And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

54. What blessing did God pronounce upon the fish and the fowl?

The blessing of abundant increase.

Gen. 1: 22, 23—And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

55. What did God make on the sixth day?

The land animals and man.

(1) Gen. 1: 24, 25—And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

(2) Gen. 1: 26, 27—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

56. How did man become a living soul?

Gen. 2: 7—And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

57. How was woman created?

God took her out of man.

Gen. 2: 18, 21, 22, 23—And the LORD God said, *It is* not good that the man should be alone ; I will make him an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof : and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.

58. What did God do the seventh day ?

On the seventh day God ceased to create and blessed and sanctified the day.

(1) Gen. 2: 2, 3—And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.

(2) Gen. 2: 1—Thus the heavens and the earth were finished, and all the host of them.

59. What does the Bible say of all that God had made?

(1) Gen. 1: 31—And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

(2) Ps. 104: 24—O LORD, how manifold are thy works ! In wisdom hast thou made them all : the earth is full of thy riches.

CHAPTER IV.

The Providence of God.

60. What do you understand by the Providence of God ?

The providence of God is the care that he exercises over the universe which he has made.

(1) Neh. 9:6—Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshipeth thee.

(2) Ps. 36:6—O Lord, thou preservest man and beast.

(3) Ps. 145: 6—The Lord is good to all; and his tender mercies are over all his works.

(4) Ps. 136:25—He giveth food to all flesh.

(5) Ps. 104: 27, 28—These wait all upon thee, that thou mayest give them their meat in due season. That thou givest unto them they gather; thou openest thine hand, they are satisfied with good.

61. What does Jesus say of our heavenly Father's loving care for his children?

Matt. 6:26-31—Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

62. What Scripture proof can you give of God's preserving care in the course of nature?

(1) Gen. 8: 22—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

(2) Ps. 104: 5-19—Who laid the foundations of the earth, that it should not be moved for ever. Thou coveredst it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away; they went up by the mountains, they went down by the valleys, unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

(3) Isa. 50: 2, 3—Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

(4) Jonah 1: 4, 15—But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

(5) Nahum 1: 4—He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

63. Can you give Scripture proof that nations, as well as individuals, are dependant upon the providence of God?

Acts 17: 24-28—God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if

haply they might feel after him, and find him, though he be not far from every one of us : for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

64. Are, then, all events under the controlling care of God ?

Yes, all events are under the controlling care of an all-wise God.

(1) Ps. 10: 19—His kingdom ruleth over all.

(2) I. Tim. 6: 15—King of kings and Lord of lords.

65. But is not man a free moral agent ?

Yes, man is a free moral agent. “God has endowed him with the power of choice, within limits, as to what he shall be, and how he shall be circumstanced, and has revealed to him that it is his will that he should exercise this choice.”

66. What is the constant and final aim of God's providence ?

“The constant and final aim of God's providence is the fulfillment of his purpose in creation.”

67. What is God's purpose in creation declared to be ?

God's purpose in creation “is declared to be nothing less than the establishment of an all-embracing kingdom of God, under the rule of the Lord Jesus Christ.”

(1) Eph. 1: 9-11—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : that in the dispensation of the fulness of times he might gather in one all things in Christ, both which are in Christ, both which are in heaven, and which are on earth ; *even* in him :

in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

(2) Col. 1: 19, 20—For it pleased *the Father* that in him should all fulness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

68. Wherein lies the great importance of belief in the providence of God?

“Belief in the providence of God is of the highest importance, because of its connection with a life of trust and gratitude and hope.”

CHAPTER V.

The Fall of Man.

69. What was the crowning work of the creation week?

The creation of man.

70. How did God create man?

God created man in his own image and likeness.

Gen. 1: 26, 27—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them.

71. What is the image of God in man?

The image of God in man is the moral conformity of man's natural powers to the

will of God, as perfectly exemplified in “the Man Christ Jesus.”

(1) Eph. 4: 24—And that ye put on the new man, which after God is created in righteousness and true holiness.

(2) Col. 3: 20—And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

(3) Rom 13: 14—But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

72. By what names are the first man and the first woman known?

Adam and Eve.

Gen. 3: 20—And Adam called his wife’s name Eve ; because she was the mother of all living.

See also Gen. 1: 27, 28 ; 2: 21-23.

73. Where did God place them?

In the garden of Eden, in a state of blessed communion with their Maker.

Gen. 2: 8—And the LORD God planted a garden eastward in Eden ; and there he put the man whom he had formed.

74. Under what law were they placed in the garden of Eden?

Gen. 2: 16, 17—And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

75. Did Adam and Eve obey the law of God?

They transgressed the law by eating of the forbidden fruit, and thus sinned against God.

I. John 3: 4—Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law.

76. Who was first in the transgression ?

Eve, the mother of all the living.

77. Who beguiled her to do this evil thing ?

The devil, in the form of a serpent.

(1) Gen. 3:1—Now the serpent was more subtil than any beast of the field which the LORD God had made.

(2) I. Cor. 11:3—But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

(3) Rev. 12:9—That old serpent, called the Devil, and Satan, who deceiveth the whole world.

78. What did the tempter say to the woman ?

Gen. 3:1—And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

79. What answer did she give ?

Gen. 3:2, 3—And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

80. How did the tempter meet this answer.

Gen. 3:4, 5—And the serpent said unto the woman, Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

81. Did the woman yield to the temptation ?

Yes, she did eat of the forbidden fruit, and gave to her husband, and he did eat.

Gen. 3:6—And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

82. What was the first step in the transgression?

The first step was to doubt God.

83. What followed the transgression?

Expulsion from Eden.

Gen. 3: 22-24 (R. V.)—And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

84. What was the penalty for the violation of the law?

The penalty was “death.”

Gen. 2: 17—In the day that thou eatest thereof thou shalt surely die.

85. What did this penalty include?

It included natural, spiritual, and eternal death.

86. What is natural death?

Natural death is the dissolution of the body, including all the miseries attendant upon a state of mortality.

Gen. 3: 19—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

87. What is spiritual death?

Spiritual death is the alienation of the soul from the life of God, who is the only source of life.

Eph. 4: 18 — Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

88. What is eternal death?

By eternal death is meant the miserable fate of the wicked in the future world.

89. Did death follow immediately upon eating the forbidden fruit?

In the very day of eating the forbidden fruit Adam and Eve died a spiritual death, came under the law of mortality, and became exposed to the dreadful penalty of eternal death.

90. In what evil consequence did the sin of Adam involve his posterity?

In consequence of Adam's sin, all his descendants are under the law of mortality, and are born destitute of original righteousness and with a strong tendency towards sin.

(1) Rom. 5: 12 (R. V.)—Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

(2) I. Cor. 15: 22—In Adam all die.

(3) Gen. 5: 3—And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image.

(4) John 3: 6—That which is born of the flesh is flesh.

91. Does inherited depravity or proneness to sin imply guilt?

No; for punishment can justly be inflicted only on account of actual sin, which consists in voluntary transgression.

Ezek. 18:4—The soul that sinneth, 't shall die.

92. Whence springs actual sin?

Actual sin springs from a depravity of nature which is continually propagated in the entire race of Adam.

(1) James 1:13-15 (R. V.)—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death.

(2) Matt. 12:35—The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

93. What does actual sin include?

It includes sins of desire and intention, as well as of word and deed.

Mark 7:21-23—From within, out of the heart of men, evil thoughts proceed fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

94. Is no one naturally free from sin?

No one is naturally without sin.

(1) Rom. 3:10—There is none righteous, no, not one.

(2) Rom. 3:23—For all have sinned, and fall short of the glory of God.

(3) I. John 1:8, 10—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

(4) Rom. 8:7, 8—Because the carnal mind is enmity against God: for it is not subject to the law of God,

neither indeed can be. So then they that are in the flesh cannot please God.

(5) Isaiah 53:6—All we like sheep have gone astray; we have turned every one to his own way.

(6) I. John 3:8 (R. V.)—He that doeth sin is of the devil; for the devil sinneth from the beginning.

95. How does God regard us if we live in sin?

(1) Gal. 3:10—Cursed is every man which continueth not in all things that are written in the book of the law, to do them.

(2) I. John 3:8—He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(3) Rom. 1:18—For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

CHAPTER VI.

The Redemption of Man.

96. What is the redemption of man?

By the redemption of man we mean the special intervention of God for the salvation of mankind.

97. How has God made salvation possible to man?

God has made salvation possible to man through the mediation of Jesus Christ.

(1) I. Cor. 7:23—Ye are bought with a price.

(2) Luke 1:68—Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

(3) Matt. 20:28—Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(4) Gal. 3:13—Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

(5) II. Cor. 5: 19—God was in Christ reconciling the world unto himself.

98. What was the originating cause of our redemption?

The originating cause of human redemption was the love of God.

I. John 4: 10—Herein is love, not that we loved God but that he loved us, and sent his Son *to be* the propitiation for our sins.

99. When was God's purpose to redeem first revealed to man?

God revealed his purpose to redeem immediately after the first sin of the first man.

Gen. 3: 15—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

100. When did this purpose go into effect?

At the very time of man's fall. "But for redemption the race had become extinct in the first pair."

I. Peter 1: 18-20—Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

101. How would the extinction of the race have been brought about?

By the full and immediate infliction of the penalty of eternal death.

102. Do we not, then, owe our very existence to redeeming love?

Yes, we owe our very existence to the redeeming love of God in Christ.

I. John 4: 9—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

103. Did the sin of our first parents close the probationary period of our race?

No. Through Christ probation is still the condition of mankind, as is abundantly proved by many passages in the Word of God.

104. What was placed within reach of Adam and Eve, through Christ?

The salvation which is in Christ Jesus with eternal glory. I. Tim. 2: 10.

105. Will any one be lost because of Adam's sin?

No; for all mankind have at birth, through Christ, freedom from guilt and condemnation, though not from inherited depravity of nature.

(1) Rom. 5: 18 (R. V.)—So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.

(2) Mark 10: 14, 15—Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

(3) Matt. 18: 3—Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

106. Has God made salvation possible for all?

Yes, the love of God has made salvation possible for all, through the mediation of

Jesus Christ, whereby every man is graciously provided with freedom of will to accept or reject the offer of eternal life.

(1) I. John 4: 14—And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

(2) Luke 19: 10—For the Son of man is come to seek and to save that which was lost.

(3) John 3: 17—For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

(4) John 12: 47—I came not to judge the world, but to save the world.

(5) John 1: 29—Behold the Lamb of God, which taketh away the sin of the world.

(6) I. John 2: 2—And he is the propitiation for our sins : and not for ours only, but also for *the sins of* the whole world.

(7) I. Tim. 2: 3-6—For this *is* good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time.

(8) Heb. 2: 9—But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man.

(9) Titus 2: 11—For the grace of God that bringeth salvation hath appeared to all men.

(10) John 12: 32—And I, if I be lifted up from the earth, will draw all *men* unto me.

(11) Heb. 7: 25—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(12) John 6 37—And him that cometh to me I will in no wise cast out.

CHAPTER VII.

The Lord Jesus Christ.

107. Who is the Lord Jesus Christ?

The Lord Jesus Christ is the only begotten Son of God, who came into the world to save sinners.

I. Tim. 1: 15—This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners

108. How did the Son of God come into the world?

The Son of God came into the world as a child.

Gal. 4: 4, 5—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

109. Where was Jesus born?

In Bethlehem of Judea, known also as the city of David.

Matt. 2: 4-6—And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophets, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

110. Who was the mother of Jesus?

Mary, a virgin betrothed to a man whose name was Joseph. See Matt. 1: 18-25, and Isaiah 7: 14.

111. Where did his mother lay Jesus when he was born?

In a manger.

Luke 2:7—And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

112. What were shepherds doing near Bethlehem at that time ?

Luke 2:8—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

113. Who appeared to those shepherds that night ?

Luke 2:9—And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

114. What did the angel say to them ?

Luke 2:10-12—And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

115. Did any one else appear to the shepherds ?

Luke 2:13, 14—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

116. What did the shepherds say one to another ?

Luke 2:15—And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

117. What did they find in Bethlehem ?

Luke 2:16—And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

118. How did the shepherds express their appreciation of what they had heard and seen?

Luke 2: 17, 18, 20—And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

119. What prophecy was thus fulfilled?

Isaiah 9:6—For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.

120. Was Christ God as well as man?

Yes, Christ was both God and man.

John 1: 1, 14—In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

121. Why did the Son of God become man?

The Son of God became man that he as a servant might become obedient unto death, even the death upon the cross, and thus make atonement for the sin of the world.

Heb. 2: 16, 17 (R. V.)—For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

122. To whom did Christ give himself an offering and a sacrifice?

Christ gave himself an offering and a sacrifice to God.

Eph. 5:2—And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

123. For what purpose was this sacrifice made?

Christ made the sacrifice of himself to put away sin, and to reconcile the world unto God.

(1) Heb. 9:26—Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

(2) II. Cor. 5:21—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

(3) I. Peter 3:18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

(4) Rom. 5:6—Christ died for the ungodly.

(5) Rom. 5:8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

(6) Rom. 5:10—When we were enemies, we were reconciled to God by the death of his Son.

(7) I. Peter 2:24—Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness; by whose stripes ye were healed.

(8) I. Cor. 15:3—For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.

(9) I. John 4:10—Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

124. How does Paul connect the resurrection of Christ with his Sonship?

(1) Rom. 1:4 (R. V.)—Who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection of the dead ; *even* Jesus Christ our Lord.

(2) Rom. 4:24-25 (R. V.)—Who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses and was raised for our justification. It is God that justifieth ; who is he that shall condemn ? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

125. Where is Jesus Christ now ?

Jesus Christ is now in heaven.

(1) Acts 5:31—Him did God exalt with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel.

(2) Heb. 4:14—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

(3) Heb. 9:24—For Christ is not entered into the holy places made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us.

CHAPTER VIII.

Character and Work of the Holy Spirit.

126. Who is the Holy Spirit ?

The Holy Spirit is God, the third person in the Trinity, who proceedeth from the Father and the Son.

(1) John 14:16—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

(2) John 14:26—But the Comforter *which is* the Holy Ghost, whom the Father will send in my name,

he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

(3) John 15:26—But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

(4) Acts 5:3, 4—But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

127. When was the Holy Spirit sent forth?

The Holy Spirit was sent forth at Pentecost, the fiftieth day after the resurrection, and ten days after the ascension of Christ.

Acts 2:1-4, 32, 33—And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

128. For what purpose was the Holy Spirit sent forth?

The Holy Spirit was sent forth as the executive of the Godhead to apply the work of redemption.

129. Did the Holy Spirit influence the hearts of men also before Pentecost?

Yes, the Holy Spirit influenced the hearts of men ever since the creation ; but on the day of Pentecost he came to dwell with the Church by taking up his abode in the individual believer.

John 14: 16, 17—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth ; whom the world cannot receive because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you and shall be in you.

130. Is the Holy Spirit present with all men everywhere?

Yes, the Holy Spirit is present with all men everywhere to convict of sin, work newness of life in them that believe, and to lead them into all truth.

(1) John 16:8-11—And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged.

(2) John 16: 12-15—I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew *it* unto you.

(3) Rom. 8:9—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(4) Acts 5:32—And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

(5) I. Cor. 3:16—Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

(6) I. Cor. 6:19—What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

(7) Rom. 5:5—And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(8) Acts 2:38—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

131. How does Christ encourage asking for the Holy Spirit?

Luke 11:13—If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

132. What fruit does the Holy Spirit produce in the believer?

Gal. 5:22—But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

133. How does the Holy Spirit support us in our weakness?

By his all-prevailing intercessions.

Rom. 8:26, 27 (R. V.)—And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered;

and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

134. What, then, is the mission of the Holy Spirit in relation to the blessings of redemption?

The Holy Spirit is the special agent in making the blessings of redemption the actual experience of believers.

135. How should we ever treat the Holy Spirit?

(1) I. Thess. 5: 19—Quench not the Holy Spirit.

(2) Eph. 4: 30—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(3) Gal. 5: 16—Walk by the Spirit, and ye shall not fulfil the lusts of the flesh.

CHAPTER IX.

Conditions of Salvation.

136. What is salvation?

Salvation embraces deliverance from sin and death, and enjoyment of the favor and fellowship of God, with eternal life and glory.

137. Who is the Author of salvation?

The Lord Jesus Christ is the Author of salvation.

(1) Matt. 1: 21—Thou shalt call his name JESUS: for he shall save his people from their sins.

(2) Heb. 5: 9—And being made perfect, he became the Author of eternal salvation unto all them that obey him.

(3) I. Tim. 1: 15—Christ Jesus came into the world to save sinners.

138. To whom is this salvation offered?

Salvation in Christ is freely offered to all men, on condition of "repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21.

(1) John 3:16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(2) Heb. 2:3—How shall we escape if we neglect so great salvation?

(3) Mark 4:15, 16—And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

(4) Heb. 5:9 - He became the author of eternal salvation unto all them that obey him.

(5) Rom. 1:16 - For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

(6) Acts 17:30—And the times of this ignorance God winked at; but now commandeth all men every where to repent.

(7) Luke 13:5—Except ye repent, ye shall all likewise perish.

(8) Acts 2:38—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(9) Acts 3:19—Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

(10) Ezek. 18:30—Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

139. Is there any other way to be saved?

There is only one Saviour and one way of salvation.

(1) I. Tim. 1:15—Christ Jesus came into the world to save sinners.

(2) Acts 4:12—Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.

140. Can no one, then, be saved who has never heard of Christ?

(1) All children, who die in infancy, are saved, because all human beings have been redeemed by Christ and are, therefore, heirs of heaven, until they forfeit their claim by wilful disobedience to God.

(2) Of those who have reached the age of accountability the Apostle Peter says, (Acts 10:35), that in every nation he who fears God and works righteousness is accepted with him.

See Acts 10:34, 35 ; Rom. 1:18-32 ; 2:3-16.

141. What is repentance?

Repentance is godly sorrow for and renunciation of sin.

(1) II. Cor. 7:10—Godly sorrow worketh repentance to salvation not to be repented of.

(2) Matt. 5:3, 4—Blessed *are* the poor in spirit : for theirs is the kingdom of heaven. Blessed *are* they that mourn : for they shall be comforted.

(3) Matt. 3:8—Bring forth therefore fruits meet for repentance.

(4) Acts 26:20—But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

(5) Ps. 119: 58-60—

I intreated thy favour with my whole heart :
Be merciful unto me according to thy word:
I thought on my ways,
And turned my feet unto thy testimonies.
I made haste, and delayed not,
To observe thy commandments.

(6) Prov. 28: 13—

He that covereth his transgressions shall not prosper:
But whoso confesseth and forsaketh them shall obtain
mercy.

(7) Ps. 32: 5—

I acknowledge my sin unto thee, and mine iniquity
have I not hid:
I said, I will confess my transgressions unto the LORD;
And thou forgavest the iniquity of my sin.

(8) Isa. 55: 7—Let the wicked forsake his way, and
the unrighteous man his thoughts: and let him return
unto the LORD, and he will have mercy upon him; and
to our God, for he will abundantly pardon.

142. What is repentance, in its grace and power?

In its grace and power, repentance is a
gift of God.

(1) Acts 5: 31—Him did God exalt with his right
hand *to be* a Prince and a Saviour, for to give repent-
ance to Israel, and remission of sins.

(2) Acts 11: 18—And when they heard these things,
they held their peace, and glorified God, saying, Then
to the Gentiles also hath God granted repentance unto
life.

(3) II. Tim. 2: 25—If peradventure God may give
them repentance unto the knowledge of the truth.

143. What is repentance in its personal exercise?

Repentance, in its personal exercise, is
the act of man, who is accordingly com-
manded to repent.

Mark 6: 12—And they went out and preached that men should repent.

144. What is saving faith ?

Saving faith is personal trust in Christ.

(1) John 1: 12—As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

(2) Phil. 3: 9—And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

(3) Acts 16: 31—Believe on the Lord Jesus Christ, and thou shalt be saved.

(4) I. John 3: 23—And this is his commandment, That we should believe on the name of his Son Jesus Christ.

(5) John 3: 14-18—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

(6) John 6: 29—This is the work of God that ye believe on him whom he hath sent.

(7) John 6: 47—Verily, verily, I say unto you, He that believeth hath eternal life.

CHAPTER X.

Salvation Experienced.

145. What is the result of personal trust in Christ?

Personal trust in Christ secures a personal experience of saving grace.

(1) Eph. 2:8 (R. V.)—By grace ye have been saved through faith.

(2) John 3:36—He that believeth on the Son of God hath eternal life

146. What blessings are included in a personal experience of saving grace?

A personal experience of saving grace includes: justification, regeneration, the witness of the Spirit, and sanctification, with their fruits.

(1) Rom. 5:1-5—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(2) I. Cor. 6:11—And such were some of you: but ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(3) II. Cor. 5:17—Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

(4) Eph. 1:13, 14—In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were

sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

147. What is justification?

Justification is that act of God by which, when we yield ourselves in full confidence to our Saviour, Jesus Christ, we are freely acquitted from the guilt of sin, and accounted righteous in his sight. We are accordingly justified, not by works which we perform, but by faith in him who died for us.—*Articles of Faith in Discipline of the United Evangelical Church.*

(1) Rom. 3: 24-27—Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

(2) Rom. 4: 5—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(3) Acts 13: 38, 39—Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

(4) Eph. 1: 6, 7—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

148. What is regeneration?

Regeneration is that work of the Holy Spirit wrought in us whereby we are made partakers of the divine nature, and experience newness of life in Christ Jesus. By this new birth the believer becomes a child of God, receives the spirit of adoption, and is made an heir of the kingdom of heaven.—*Articles of Faith.*

(1) John 3:5—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

(2) Ezek. 36:26—A new heart also will I give you, and a new spirit will I put within you.

(3) John 3:7—Marvel not that I said unto thee, Ye must be born again.

(4) John 1:12, 13—But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(5) Eph. 4:24—And that ye put on the new man, which after God is created in righteousness and true holiness.

149. What is the witness of the Spirit?

The witness of the Spirit is an inward impression on the soul, whereby the Spirit of God, the heavenly Comforter, immediately convinces the regenerate believer that he has passed from death unto life, that his sins are all forgiven, and that he is a child of God.—*Articles of Faith.*

(1) Gal. 4:6—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(2) I. John 4: 13—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

(3) I. John 5: 10—He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

(4) I. John 3: 24—And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

(5) II. Cor. 1: 22—Who hath also sealed us, and given the earnest of the Spirit in our hearts.

(6) Rom. 8: 9—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(7) Rom. 8: 14-16—For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

150. What is sanctification?

Sanctification is the removal of the depravity of the human heart, and the infusion of love to God and man.

151. When does sanctification begin?

Sanctification is begun in regeneration, but not completed.

152. What is entire sanctification?

Entire sanctification, or Christian perfection, is a state of righteousness and true holiness, which every regenerate believer may

attain. It consists in being cleansed from all sin, loving God with all the heart, soul, mind and strength, and loving our neighbor as ourselves.—*Articles of Faith.*

153. Is it the privilege of believers to be wholly sanctified in this life?

This gracious state of perfect love is attainable in this life by faith, both gradually and instantaneously, and should be earnestly sought by every child of God. But it does not deliver us from the infirmities, ignorance and mistakes which are common to man.—*Articles of Faith.*

(1) I. John 1:7—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(2) I. John 3: 2, 3—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

(3) I. Thess. 5:23—And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

CHAPTER XI.

The Christian Life.

154. What is the Christian life?

The Christian life is “a life of holiness, of restored spiritual powers and activities, derived from the power of God and union with Christ.”

(1) Ps. 30: 5—In his favor is life.

(2) Prov. 12: 28—In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

(3) Matt. 7: 14—The way which leadeth unto life.

(4) John 10: 10—I am come that they might have life, and that they might have *it* more abundantly.

(5) John 14: 19—Because I live, ye shall live also.

(6) John 15: 5—I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(7) Acts 5: 20—Go, stand and speak in the temple to the people all the words of this life.

(8) Rom. 8: 2, 6—The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. To be spiritually minded is life and peace.

155. What is the supreme desire of a genuine Christian?

The supreme desire of a true Christian is to serve and please God.

(1) I. John 4: 19—We love him because he first loved us.

(2) II. Cor. 5: 9—Wherefore we labour, that, whether present or absent, we may be accepted of him.

(3) II. Cor. 5: 14, 15—For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

156. What is the Christian's rule of life?

The Christian's rule of life is the will of God.

(1) Matt. 7:21—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

(2) I. John 5:3—For this is the love of God, that we keep his commandments: and his commandments are not grievous.

157. Where is this rule of life or the moral law briefly expressed?

In the Ten Commandments, as explained by Christ.

158. To whom were the Ten Commandments given?

God gave the Ten Commandments to Moses on Mount Sinai, and through him to the children of Israel.

Ex. 31:18—And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

159. Whose words are these commandments?

The Ten Commandments are God's words. He spake them.

Ex. 20:1-17—And God spake all these words.

160. Are the Ten Commandments binding on us?

Yes, they are binding upon all men.

Matt. 5:17, 18—Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

161. What is the First Commandment?

Ex. 20: 3—Thou shalt have no other gods before me.

162. What is the Second Commandment?

Ex. 20: 4-6—Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

163. What is the Third Commandment?

Ex. 20: 7—Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

164. What is the Fourth Commandment?

Ex. 20: 8-11—Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

165. What is the Fifth Commandment?

Ex. 20: 12—Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

166. What is the Sixth Commandment?

Ex. 20 13—Thou shalt not kill.

167. What is the Seventh Commandment?

Ex. 20: 14—Thou shalt not commit adultery.

168. What is the Eighth Commandment?

Ex. 20: 15—Thou shalt not steal.

169. What is the Ninth Commandment?

Ex. 20: 16—Thou shalt not bear false witness against thy neighbour.

170. What is the Tenth Commandment?

Ex. 20: 17—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

171. How must we regard the Ten Commandments?

As a summary of human duty.

172. What two commandments given by Jesus Christ include all the rest?

Matt. 22: 37-40—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

173. What, then, is the whole duty of man?

The whole duty of man is to love God supremely and his neighbor as himself.

174. Have we any example of perfect conformity of heart and life to the law of God?

Jesus Christ is the only human example of perfect obedience to God, and his is the perfect, model life.

John 8: 29—And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

175. In what is Christ an example for us?

In faith, love, and obedience.

(1) Matt. 11: 29—Learn of me, for I am meek and lowly in heart.

(2) I. John 2: 6—He that saith he abideth in him ought himself also so to walk, even as he walked.

(3) Heb. 12: 2—Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(4) I. Peter 2: 21-23—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.

(5) John 13: 34, 35—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

(6) Phil. 2: 5-8—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

176. What are some of the characteristics of the true Christian life?

A true Christian life spent in loving service and fellowship with God is the only truly contented, comfortable, happy, and successful life that can be lived on earth.

(1) II. Cor. 6: 10—As sorrowful, yet always rejoicing.

(2) John 16: 33—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

(3) John 14: 27—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(4) II. Cor. 7: 4—I am filled with comfort, I am exceeding joyful in all our tribulation.

(5) II. Cor. 12: 9, 10—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

(6) Rom. 14: 17—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(7) Rom. 5: 1-5—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(8) Hab. 3: 17, 18—Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation.

(9) I. Thess. 5:16-18—Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

(10) Neh. 8:10—The joy of the Lord is your strength.

(11) Phil. 4:4—Rejoice in the Lord always: *and* again I say, Rejoice.

(12) Luke 10:20—Rejoice, because your names are written in heaven.

(13) James 1:2, 3, 12—My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him

(14) I. Peter 1:3-9—Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls.

(15) Matt. 5:8, 10-12—Blessed *are* the pure in heart: for they shall see God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great *is* your reward in heaven.

(16) Heb. 10:34—For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(17) Isa. 26:3—Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee.

(18) Prov. 4:18, 19—But the path of the just *is* as the shining light, that shineth more and more unto the perfect day. The way of the wicked *is* as darkness: they know not at what they stumble.

(19) Jer. 6:16—Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls.

(20) Matt. 11:28-30—Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

177. How are Christians enabled to perform good works acceptable to God?

Christians are enabled to do good works only by virtue of their union with Christ.

(1) John 15:4, 5—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

(2) Eph. 2:10—For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(3) Phil. 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

(4) Phil. 2:13—For it is God which worketh in you both to will and to do of *his* good pleasure.

(5) Titus 2: 14—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

178. Why should Christians be careful to maintain good works?

Christians should be careful to maintain good works that they may glorify God.

(1) John 15:8—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(2) Matt. 5: 16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(3) I. Peter 2: 12—Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

179. What is God's estimate of good works?

The good works of God's faithful children are pleasing to him as fruits and evidences of faith and love.

(1) James 2: 14-18 (R. V.)—What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith.

(2) Heb. 13: 16—But to do good and to communicate forget not: for with such sacrifices God is well pleased.

(3) Heb. 6: 10—God *is* not unrighteous to forget your work and labour of love.

(4) Mark 9: 41—For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

180. What should be the first concern and supreme aim of life?

Our first and chief concern and aim should be to do the will of God, as Jesus did.

(1) Heb. 10:7—Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

(2) John 5:30—I seek not mine own will, but the will of the Father which hath sent me.

(3) John 4:34—Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

(4) Matt. 6:10—Thy will be done in earth as it is in heaven.

(5) Rom. 12:1, 2—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

(6) Matt. 6:33—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

(7) Phil. 2:12, 13—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

(8) I. Cor. 10:31—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(9) John 14:21, 23—He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

CHAPTER XII.

The Christian Church.

181 What is the Christian Church ?

The Christian Church consists of all true believers who confess the Lord Jesus Christ and have life in him.

(1) Eph. 2: 20-22—And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit.

(2) Eph. 5: 25-27—Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish.

(3) Eph. 1: 22—And he gave him to be head over all things to the church, which is his body.

182. Who founded the Church?

The Church was founded by our Lord Jesus Christ, who is himself the true foundation and chief corner stone.

(1) I. Cor. 3: 11—For other foundation can no man lay than that is laid, which is Jesus Christ.

(2) Matt. 16: 18—And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(3) Eph. 2: 19-22—Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus

Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

(4) Eph. 4: 11, 12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

183. When was the Church founded?

The Church was founded on the day of Pentecost, by the outpouring of the Holy Spirit, followed by the first proclamation of the Gospel, and the conversion of three thousand souls.

(1) Acts 1: 4, 5—And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

(2) Acts 2: 1 4—And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(3) Acts 2: 38-40—Then Peter said unto them. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are afar off, *even* as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

(4) Acts 2:41, 42—Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

184 What special preparation had Christ made, before the day of Pentecost, for the establishment and extension of the Church?

Christ made preparation for the establishment and extension of his Church by calling and commissioning his apostles, and instituting the sacraments of baptism and the Lord's Supper.

(1) Luke 6:13—And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles.

(2) Matt. 28:18-20—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

(3) I. Cor. 11:23-26—For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

185. What, then, is the mission of the Church ?

The mission of the Church is to represent Christ on earth and thus to minister to all the moral needs of the human race.

(1) John 3: 8—For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(2) I. Tim. 1: 15—Christ Jesus came into the world to save sinners.

(3) Luke 19: 10—For the Son of Man is come to seek and to save that which was lost.

(4) John 17: 18—As thou hast sent me into the world, even so have I also sent them into the world.

See also Eph. 3: 8-12; 4: 11-16; and 1: 22, 23.

186. What is the individual church ?

The individual church is a congregation or society of Christian believers, in which the pure worship of God is maintained, his holy word is preached, and his commandments and ordinances are sacredly observed.

—*Articles of Faith.*

(1) Matt. 18: 17—And if he shall neglect to hear them, tell *it* unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

(2) Rom. 16: 3-5—Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise *greet* the church that is in their house. Salute my well beloved Epenetus, who is the firstfruits of Achaia unto Christ.

(3) I. Cor. 16: 19—The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

(4) Col. 4: 16—And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

187. Is this definition of a church applicable to a denomination embracing many congregations?

“In its essential elements this definition of a church applies to a denomination embracing many congregations or societies.”

188. What do all such societies constitute?

“All such societies taken together constitute the visible Church.”

189. What is the Church of which Christ is declared to be the head?

The Church of which Christ is declared to be the head is not any particular organization, but is composed of all true believers, wherever they may be found, or by whatever name they may be known.

190. By what teaching and principles should the Church be governed?

The Church should be governed by the teachings and principles of the New Testament, in which no particular order or polity is enjoined.

191. Do we become Christians by uniting with the Church?

We become Christians not by uniting with the Church, but by entering into living union with Christ by repentance and faith.

(1) John 1: 12, 13—But as many as received him, to them gave he power to become the sons of God, *even*

to them that believe on his name: which were born, not of blood, nor of the will of man, but of God.

(2) John 15: 6—If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

(3) Matt. 7: 21—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

192. Why should every Christian be a member of the visible Church?

Every Christian should be a member of some branch of the visible Church for the purposes of fellowship, mutual edification, and co-operative service in the promotion of the cause of Christ on earth.

(1) Phil. 1: 3-5—I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now.

(2) I. John 1: 3—That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his son Jesus Christ.

(3) Eph. 4: 11, 12—And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(4) I. Thess. 5: 11—Wherefore comfort yourselves together, and edify one another, even as also ye do

(5) I. Cor. 3: 9—For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

(6) II. Cor. 6: 1—We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

See also I. Thess. 5: 14, 15, and Matt. 18: 15-20.

CHAPTER XIII.

The Christian Ministry.

193. What is the Christian ministry?

The Christian ministry is a sacred office and calling ordained by Christ.

(1) II. Cor. 5: 18, 19 (R. V.)—But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

(2) II. Cor. 5: 20 (R. V.)—We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.

194. For what did Christ ordain the Christian ministry?

Christ ordained the Christian ministry for the proclamation of the Gospel of salvation in all the world, and for the orderly administration of the sacraments, the worship and the discipline of the Church.

195. Who may assume this sacred office?

No man may assume this office without the conviction of a divine call thereto, and the recognition and ratification of that call by the Church.

(1) Matt. 9: 38—Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

(2) I. Cor. 12: 28—And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

(3) I. Cor. 3: 5, 6—Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God: who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(4) Eph. 3: 7—Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

(5) I. Thess. 2: 4—But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

(6) Rom. 10: 15—And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

(7) Col. 4: 17—And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

(8) Acts 1: 24—And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen.

(9) Eph. 4: 11, 12—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

(10) Acts 13: 2, 3—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them they sent *them* away.

196. What is the true call to the ministry?

The true call to the ministry is a conviction born of the Spirit of God, which impels a man to preach the Gospel, and not to draw back at the peril of his soul.

(1) I. Cor. 9: 16—For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!

(2) Acts 20: 28—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

197. Are, then, ministers to be the only workers in God's vineyard?

All Christians are called to be God's fellow workers.

(1) John 5: 17—But Jesus answered them, My Father worketh hitherto, and I work.

(2) John 9: 4 (R. V.)—We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

(3) II. Cor. 6: 1—We then as workers together with him, beseech you also that ye receive not the grace of God in vain.

(4) I. Cor. 15: 58—Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

(5) Phil. 4: 3—And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

198. How should we feel and act towards Christian ministers?

(a) We should receive Christian ministers as ambassadors on behalf of Christ.

(1) I. Cor. 5: 20—Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

(2) Matt. 10: 40—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

(3) I. Cor. 4: 1—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

(4) Gal. 4: 13, 14—Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

(5) I. Tim. 5: 17—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

(6) Heb. 13: 7—Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

(7) I. Thess. 5: 12, 13—And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

(b) We should provide for the temporal needs of Christian ministers.

(1) Gal. 6: 6—Let him that is taught in the word communicate unto him that teacheth in all good things.

(2) I. Cor. 9: 7-11—Who goeth a warfare anytime at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

(3) I. Cor. 9: 13, 14—Do you not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

CHAPTER XIV.

The Christian Sacraments.

199. How many sacraments has Christ instituted in his Church?

Christ has instituted only two sacraments: baptism and the Lord's Supper.

200. What is the sacrament of baptism?

The sacrament of baptism is the formal application of water to an infant, or to an adult believer, in the name of the Father, and of the Son, and of the Holy Spirit.—*Articles of Faith.*

201. Of what is baptism a visible sign and seal?

The sacrament of baptism is a visible sign and seal that the person so consecrated stands in a holy covenant relation to God and his people.—*Articles of Faith.*

202. When was Christian baptism instituted?

Christian baptism was instituted by Christ, after his resurrection, and shortly before his ascension.

Matt. 28: 19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

203. Who are the proper subjects of baptism?

All infants, and all adults who repent of their sins and give evidence of faith in Christ are proper subjects of baptism.

Acts 2: 38, 39—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the

gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

204. On what ground do we hold that infants are entitled to baptism?

We hold that infants are proper subjects of baptism, chiefly, because they are, through the atonement and without personal faith, in a justified state and relation to God.

(1) Luke 18:15-17—And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

(2) Rom. 5:15, 18—But not as the offense, so also *is* the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

205. What does the command to baptize imply?

The command to baptize implies the obligation to receive baptism, and the far-reaching promise that was given in connection with that command, shows this obligation to be permanent and universal: "And lo, I am with you alway, even unto the end of the world." Matt. 28:20.

206. To what sign and seal of the Mosaic covenant does Christian baptism correspond?

Christian baptism in the new dispensation corresponds to circumcision in the old. See Col. 2: 10, 12.

207. In what do these two ordinances correspond?

As circumcision was the sign and seal of the Mosaic covenant, so baptism with water is the sign and seal of the Gospel.

208. Whom did circumcision benefit?

Those, and those only, who kept the law of God.

Rom. 2:25, 28, 29—For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

209. Whom does baptism with water benefit?

Water baptism benefits those, and those only, who fulfil its obligations.

210. Does baptism in and of itself save any one?

No; baptism in and of itself saves no one; for except a man is born of the Spirit, he cannot enter the kingdom of God. John 3: 6.

211. What is the Lord's Supper?

The Lord's Supper is not merely a token of love and union that Christians ought to have among themselves, but is a sacrament

instituted in memory of the sufferings and death of Christ.

(1) Mark 14:22-24 – And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.

(2) I. Cor. 11:23-25—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took break: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

(3) Rom. 12:5—So we, *being* many, are one body in Christ, and every one members one of another.

(4) John 15:12—This is my commandment, That ye love one another, as I have loved you.

(5) I. Cor. 10:16, 17—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

212. When did Christ institute the Lord's Supper?

The Lord's Supper was instituted by Christ in the night before his atoning death.

213. With what words did Christ institute this supper?

Matt. 26:26-28—And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them,

saying, Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins.

See also Mark 14: 22-24 ; Luke 22: 19, 20 ; I. Cor. 11: 23-25.

214. What are the emblems used in the Lord's Supper?

The emblems used in the Lord's Supper are bread and wine.

215. To what ordinance of the Old Testament does the Lord's Supper correspond?

The Lord's Supper corresponds to the Passover. See Ex. 12: 1-27.

I. Cor. 5: 7—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

216. What do we proclaim in the Lord's Supper?

I. Cor. 11: 26—For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

217. Of what do those who receive this sacrament partake?

Those who rightly, and worthily, receive this sacrament, thereby partake of the body and blood of Christ by faith, not in a bodily, but in a spiritual manner.

(1) John 6: 54-56, 53—Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life.

(2) John 6:47—Verily, verily, I say unto you, He that believeth on me hath everlasting life.

218. How does Paul caution against the unworthy observance of this ordinance?

I. Cor. 11:27-29—Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

219. Who can properly participate in the Lord's Supper?

All who heartily repent of their sins, trust in the Lord Jesus Christ alone for salvation, and hunger and thirst after communion with him, can properly participate in the Lord's Supper.

CHAPTER XV.

The Holy Angels.

220. What created intelligences, besides man, are spoken of in the Word of God?

Both holy and fallen angels are spoken of in the Word of God.

221. What are holy angels?

Holy angels are attendants upon God, heavenly guardians, and ministering spirits.

Ps. 103:20 (R. V.)—

Bless the LORD, ye angels of his:

Ye mighty in strength, that fulfil his word.

Hearkening unto the voice of his word.

222. Where is their dwelling place?

Heaven is the dwelling place of the holy angels.

Matt. 18: 10—Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

223. What is their employment?

(a) They worship God.

Rev. 7: 11 12 (R. V.)—And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipp'd God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

(b) They are agents of God's providence.

(1) II. Sam. 24: 16—And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

(2) II. Kings 19: 35—And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

(3) Acts 12: 23—And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

(c) They are ministering spirits to the people of God.

(1) Heb. 1: 14 (R. V.)—Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

(2) Ps. 34:7—

The angel of the LORD encampeth round about them
that fear him,
And delivereth them.

(3) Ps. 91: 11, 12—

For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

(4) Dan. 6: 21, 22—Then said Daniel unto the king,
O king, live forever. My God hath sent his angel, and
hath shut the lions' mouths, that they have not hurt me.

(5) Acts 5: 19—But the angel of the Lord by night
opened the prison doors, and brought them forth.

(6) Acts 27: 23, 24 For there stood by me this night
the angel of God, whose I am, and whom I serve, say-
ing, Fear not, Paul; thou must be brought before Cæsar;
and lo, God hath given thee all them that sail with thee.

(7) Luke 15: 10—Likewise, I say unto you, there is
joy in the presence of the angels of God over one sinner
that repenteth.

(8) Luke 16: 22—And it came to pass, that the beg-
gar died and was carried by the angels into Abraham's
bosom.

(d) They are to sustain an important of-
fice in the future and final administration of
God's government on earth.

(1) Matt. 13: 39—The harvest is the end of the
world; and the reapers are the angels.

(2) Matt. 24; 31—And he shall send his angels with a
great sound of a trumpet, and they shall gather to-
gether his elect from the four winds, from one end of
heaven to the other.

(3) I. Thess. 4: 16—For the Lord himself shall de-
scend from heaven with a shout, with the voice of the
archangel, and with the trump of God.

224. What intimations does the Bible give as to the number of the angels?

The Bible intimates that the number of the angels is very great.

(1) Luke 2: 13—And suddenly there was with the angel a multitude of the heavenly host.

(2) Ps. 68: 17—The chariots of God are twenty thousand, even thousands of angels.

(3) Matt. 26: 53—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

(4) Heb. 12: 22 (R. V.)—Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels.

225. Are all angels of the same rank and order?

The angels are spoken of as of different ranks in dignity and power.

(1) I. Thess. 4: 16—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

(2) Isa. 6: 1-3—In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory.

(3) Jude 9—Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

226. Are angels proper objects of worship?

Angels are not proper objects of worship.

(1) Col. 2: 18—Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

(2) Rev. 19: 10—And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

(3) Rev. 22: 8, 9—And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

CHAPTER XVI.

Satan and His Angels.

227. By whom was Jesus tempted in the wilderness?

By the Devil.

Luke 4: 1, 2—And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

228. What did Jesus empower his twelve disciples to do with unclean spirits?

He gave them power to cast them out.

(1) Matt. 10: 1—And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

(2) Luke 9: 1—Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

229. What did the seventy disciples report to Jesus concerning devils?

Luke 10:17—And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

230. Who are these evil spirits?

Evil spirits are fallen angels.

(1) Jude 6—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(2) II. Peter 2:4—God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

231. What is the chief of the fallen angels called?

a. He is called Satan, the devil, that old serpent, and the dragon.

(1) Matt. 4:10, 11—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

(2) Rev. 20:2—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

b. He is called “the prince of the power of the air; the spirit that now worketh in the children of disobedience.” Eph. 2:2.

c. He is called “the prince of this world.” John 12:31; 14:30.

232. What is the character of the devil?

John 8:44—He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

233. In what form did the devil appear to Eve in the garden of Eden?

The devil appeared to Eve in the form of a serpent to tempt her to disobey God.

See Gen. 3: 1-6, 13, 14, 15.

234. How is the devil spoken of in II. Cor. 11: 14?

He is spoken of as transforming himself into an angel of light, in order to deceive.

235. What warning did Jesus give Simon Peter concerning Satan?

Luke 22: 31, 32 (R. V.)—Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.

236. Can the devil compel us to sin?

The devil can tempt but can not compel us to sin; he can be successfully resisted.

(1) Eph. 6: 11, 12, 16—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

(2) I. Peter 5: 8, 9—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeketh whom he may devour: whom resist steadfast in the faith, showing that the same afflictions are accomplished in your brethren that are in the world.

(3) Eph. 4: 27—Neither give place to the devil.

(4) James 4: 7—Resist the devil, and he will flee from you.

(5) I. John 3:8—For this purpose the Son of God was manifested, that he might destroy the works of the devil.

237. What will be the final doom of the devil and his angels?

(1) II. Peter 2:4—God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

(2) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

CHAPTER XVII.

Prayer.

238. What is prayer?

Prayer is the out-going of the soul to God after some desired blessing.

(1) Ps. 25:1, 2 (R. V.)—

Unto thee, O LORD, do I lift up my soul.

O my God, in thee have I trusted.

(2) Lam. 3:41—Let us lift up our heart with our hands unto God in the heavens.

(3) Ps. 62:8—

Trust in him at all times, ye people;

Pour out your heart before him;

God is a refuge for us.

(4) I. Sam. 1. 15—I poured out my soul before the Lord.

(5) Ps. 116:4—

Then called I upon the name of the LORD;

O LORD, I beseech thee, deliver my soul.

(6) Ps. 27:7, 8—

Hear, O LORD. when I cry with my voice:

Have mercy also upon me, and answer me.

When thou saidst, Seek ye my face, my heart said unto thee,

Thy face, LORD, will I seek.

(7) Phil. 4: 6 (R.V.)—In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

239. How should we pray ?

We should pray in faith, in the spirit of obedience. in submission, in humility, with perseverance, in the name of Christ, in a forgiving spirit.

(a) In faith.

(1) Heb. 11: 6 (R. V.)—Without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

(2) James 1: 6, 7—But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

(3) Matt. 21: 22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

(4) I. John 5: 14: 15—And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

(b) In the spirit of obedience.

(1) I. John 3: 22—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

(2) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(c) In submission.

(1) Luke 22: 42—Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

(2) James 4:7, 8—Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts. *ye* double minded.

(d) In humility.

(1) II. Chron. 7:14—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

(2) Ps. 86:1—Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

(3) Luke 18:11-14—The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

(e) With perseverance.

(1) Luke 18:1-7—And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

(2) Eph. 6: 18—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

(3) I. Thess. 5: 17—Pray without ceasing.

(f) In the name of Christ.

(1) John 14: 13—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

(2) John 16: 23—And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

(g) In a forgiving spirit.

Mark 11: 25, 26—And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

240. For what should we pray?

(1) Matt. 21: 22—All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

(2) I. John 5: 14, 15—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

(3) Phil. 4: 6, 19 (R. V.)—In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.

241. What are some hindrances to prayer?

(1) James 4: 3 (R. V.)—Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.

(2) Isa. 59: 1, 2—Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it can not hear: but your iniquities have separated

between you and your God, and your sins have hid *his* face from you, that he will not hear.

(3) Ps. 66:18—If I regard iniquity in my heart, the Lord will not hear me.

(4) James 1:5-7—If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

242. What are some encouragements to prayer?

(1) Ps. 116:1, 2—I love the LORD, because he hath heard my voice *and* my supplications. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

(2) Matt. 7:7, 8, 11—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(3) Ps. 145:18, 19—The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

(4) Isa. 58:9—Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.

(5) Eph. 3:20, 21—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

(6) Rom. 8: 26—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(7) James 5: 16 (R. V.)—The supplication of a righteous man availeth much in its working.

(8) Matt. 6: 6—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

243. What is the model prayer ?

The model prayer is the prayer which Jesus taught his disciples when he said, “After this manner therefore pray ye”:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.—*Matt. 6: 8-13.*

244. What do we learn from the address of this prayer concerning God ?

We learn from this address that the God and Father of our Lord Jesus Christ is also the God and Father of all those who trust, love and obey him.

245. Is this the only form of prayer which it is proper for Christians to use ?

This model prayer is by no means the only form of prayer; but it is designed to be a general guide and directory covering the whole range of human need.

246. What did Jesus say concerning prayer in the night before his crucifixion?

(1) John 15: 7—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(2) John 16: 23, 24, 26, 27—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

CHAPTER XVIII.

Perseverance in the Christian Life.

247. Is God's grace in Christ sufficient to uphold and keep all true believers unto eternal life?

The gracious help of God is pledged to all those who continue steadfast in faith; but, on account of man's free will, which no power may coerce, apostasy from God is possible so long as we continue in the flesh.—*Articles of Faith.*

248. Give Scripture proof of the danger of final apostasy from neglect and transgression.

(1) I. Cor. 10: 12—Wherefore let him that thinketh he standeth take heed lest he fall.

(2) Matt. 26: 24—The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

(3) Gal. 6: 9—And let us not be weary in well doing: for in due season we shall reap, if we faint not.

(4) John 15:6—If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned.

(5) II. Peter 1:10—For if ye do these things, ye shall never fall.

(6) Ezek. 18:26 —When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity that he hath done shall he die.

(7) II. Peter 2:20, 21—For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

(8) I. Cor. 9:27—But I keep under my body, and bring *it* into subjection : lest that by any means, when I have preached to others, I myself should be a cast-away.

249. What, then, is necessary on the part of the believer, in order to perseverance in the Christian life?

Constant watchfulness, prayer and holy living are necessary on the part of man, lest he fall away from the grace of God, grieve and quench the Spirit, and lose his soul at last.—*Articles of Faith.*

250. Give Scripture proof of the sufficiency of divine grace pledged to all those who continue steadfast in faith.

(1) I. Cor. 10:13—God *is* faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

(2) Heb. 10: 23—Let us hold fast the profession of *our* faith without wavering : for he *is* faithful that promised.

(3) John 10: 27-29—My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all ; and no *man* is able to pluck *them* out of my Father's hand.

(4) Rom. 8: 38, 39—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(5) Rev. 2: 10—Be thou faithful unto death, and I will give thee a crown of life.

CHAPTER XIX.

The Future State.

251. Is death the end of human existence ?

Death is not the end of human existence, but only the termination of physical life, when the dust returns to the earth as it was, and the spirit returns to God who gave it.—Eccles. 12: 7.

252. What follows upon the cessation of physical life ?

The body returns to the earth, whence it was taken, the spirit of the righteous enters into a state of happiness and the spirit of the wicked into a state of misery.

(1) Eccles. 12: 7—Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

(2) Rev. 14: 13—And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

(3) Phil. 1: 23 (R. V.)—But I am in a strait betwixt the two, having the desire to depart and be with Christ ; for it is very far better.

(4) Luke 23: 43—And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

(5) II. Cor. 5: 6-9 (R. V.)—Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight) ; we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him.

(6) Luke 16: 23, 24—And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

253. Will the body remain in the earth ?

There shall be a resurrection of the dead, both of the just and unjust.

(1) Acts 24: 15—And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

(2) John 5: 28, 29—Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

254. When will this resurrection take place?

The resurrection will take place at the "appearing of Christ," "at the last day." See II. Tim. 4: 1; John 6: 39, 40; I. Cor. 15: 22, 23; I. Thess. 4: 16.

255. By what power and in whose likeness will the bodies of the righteous be raised?

The bodies of the righteous will be raised by the power and in the likeness of Christ.

(1) Rom. 8: 11—But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(2) Phil. 3: 20, 21 (R. V.)—For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

(3) I. Cor. 15: 42-44—It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

256. Will the bodies of the righteous who are alive at the coming of Christ be changed into the same likeness?

Paul declares: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on

incorruption, and this mortal *must* put on immortality.—I. Cor. 15:51-53.

I. Thess. 4:16, 17—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

257 What will be the fate of the wicked at the second coming of Christ?

They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—I. Thess. 1:9.

258. Repeat some expressions of comforting assurance of the believer in view of death?

(1) Phil. 1:21—For to me to live *is* Christ, and to die *is* gain.

(2) Rom. 14:8—For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

(3) II. Cor. 5:1—For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

(4) I. Cor. 15:54-57—Death is swallowed up in victory. O death where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ

259. What will be the time and manner of Christ's coming again?

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man

cometh.—Matt. 25:13. Then shall they see the Son of man coming in clouds with great power and glory.—Mark 13:26. See also Matt. 24:27, 29; Mark 13:32; Rev. 1:7; Matt. 24:44.

260. What great event will follow the second coming of Christ and the resurrection?

The final judgment of all men by Jesus Christ will follow his second coming.

(1) Matt. 25:31, 32—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats.

(2) John 5:22, 27—For the Father judgeth no man, but hath committed all judgment unto the Son:.... And hath given him authority to execute judgment also, because he is the Son of man.

(3) Acts 17:31—Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

261. How will Jesus Christ judge all men?

Christ will judge men by bringing to light their true character and rewarding every one according to his works.

(1) I. Cor. 4:5—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

(2) Matt. 16: 27—For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

(3) II. Cor. 5: 10—For we must all appear before the judgment seat of Christ: that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

(4) Rev. 20: 12, 13—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(5) Matt. 25: 32, 33—And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

262. What will be the eternal destiny of the righteous?

The righteous will be welcomed into the heavenly home prepared for them, to dwell in everlasting holiness, happiness and glory.

(1) Matt 25: 34—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

(2) Rev. 21: 4—And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(3) Rom. 22: 4, 5—And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither

light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

263. What will be the final doom of the wicked ?

The wicked will be driven away in their wickedness into the place prepared for the devil and his angels.

(1) Matt. 25:41—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(2) Matt. 25:46 (R. V.)—And these shall go away into eternal punishment ; but the righteous into eternal life.

(3) II. Thess. 1:7-9—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.



The Ten Commandments.—Ex. 20:3-17.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The Lord's Prayer.—Matt. 6 : 9-13.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

The Apostles' Creed.

I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; I believe in the Holy Ghost; the Church of God; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Apostolic Benediction.—II. Cor. 13 : 14.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

